

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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## THE PEOPLE'S ADVENT.

'Tis coming up the steep of time,  
And this old world is growing brighter!  
We may not see its dawn sublime,  
Yet high hopes make the heart throb lighter,  
We may be sleeping in the ground  
When it awakes the world in wonder;  
But we have felt it gathering round,  
And heard its voice of living thunder!  
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time  
Foretold by seers and sung in story,  
For which, when thinking was a crime,  
Souls leapt to heaven from scaffold's glory!  
They passed, nor see the work they wrought;  
Now the crowned hopes of centuries blossom!  
But the live lightning of their thought  
And daring deeds doth pulse earth's bosom,  
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,  
But the great people's ever youthful!  
And it shall write the future page  
To our humanity more truthful;  
The gunriest heart hath tender chords  
To waken at the name of "Brother;"  
And time will come when seerion words  
We shall not speak to stifle each other,  
'Tis coming! yes, 'tis coming!

Out of the light, ye priests, nor fling  
Your dark, cold shadows on us longer!  
Aside, thou world-wide curse called king,  
The people's step is quicker, stronger!  
There's a divinity within  
That makes men great where'er they will it,  
God works with all who dare to win,  
And the time cometh to reveal it,  
'Tis coming! yes, 'tis coming!

Freedom! the tyrants kill thy braves,  
Yet in our memories live the sleepers,  
And though doomed millions feed the graves,  
Dug by death's fierce red-handed reapers,  
The world shall not forever bow  
To things which mock God's own endeavor!  
'Tis nearer than they wot of now,  
When flowers shall wreath the sword forever!  
'Tis coming! yes, 'tis coming!

Fraternity! love's other name!  
Dear heaven-connecting link of being!  
Then shall we grasp thy golden dream,  
As souls full-saturated grow far-seeing!  
Thou shalt unfold our better part,  
And in our life-cup yield more honey!  
Light up with joy the poor man's heart,  
And love's own world with smiles more sunny,  
'Tis coming! yes, 'tis coming!

Ay, it must come! the tyrant's throne  
Is crumbling; with our hot tears rusted,  
The sword earth's mightily have leant on  
Is cankered; with our best blood crusted!  
Room! for the men of mind make way!  
Ye robber rulers, pause no longer!  
Ye cannot stay the opening day!  
The world rolls on, the light grows stronger—  
The people's advent's coming!

—Truth Seeker.

## Return of Ancient Spirits.

COLUMBIA, Cal., Aug. 14, 1881.

DEAR BRO. ROBERTS:—Though often interiorly prompted to write, yet have I refrained; for so full of good things to overflowing, have been the columns of MIND AND MATTER, so many and talented your correspondents, and above all so timely and trenchant your editorials in defence of Spiritualism; pure and simple, and of mediumship; so intensely interesting the James communications; that there seemed no vacant space in which anything from the "Earth chief of the Ancient Band," could appear with profit to the readers.

Since you gave, long ago, such a back set to what you termed the "Ancient Band Delusion," and to its members as myths or frauds, I have intently re-examined the question of its verity in the light of the wonderfully interesting communications from ancient spirits, through the mediumship of Alfred James. And here let me add parenthetically, that had I the key to one of Nature's storehouses in these golden mountains, the means should be supplied to place these grand revelations of historic and pre-historic spirits in the hands, not of thousands only, but of millions of the people of earth.

The question of the existence of such a personage as the Christian Jesus of Nazareth, has been settled in my mind beyond all peradventure, as I believe has been the case with your readers everywhere. And as I believe in the absolute power of advanced spirits over material things, I cannot understand why they do not, as promised, provide the means for an earth-wide diffusion of the wonderful revelations, which are given in every issue of MIND AND MATTER. So mote it be.

The last number that has come to hand; August 6th, is freighted with matter most intensely interesting to me. I refer especially to the communication of Bochica, claiming to be the founder of the Sun Worship on the plains of Bogota, two hundred years before the Christian era. In this and in many other of these utterances of ancient spirits I find nothing discrepant, but much that is confirmatory, of what has been published by me for more than ten years, in regard to the first introduction of civilization on the American continent by the Atlantians, over sixteen thousand years ago, as they had already founded their polity and religion, in India, hundreds of years previously. The emblem of the Sun as representative of the worship of one God, adorned the eastern facade of all their temples, and was brought by them to, and perpetuated on the American continent—the New Atlantic.

The reply of Bochica to your question, "whether the ancient civilizations of California and the Mississippi Valley, which erected the mounds of those vast regions, were one with the civilizations of Mexico and South America," is a significant confirmation of our claims for the Atlantian band. "They were not," answered the spirit. "The mound builders were an older immigration," whether "from Northeastern Asia," as the spirit

affirmed, or from the sunken continent of Atlantis, as Yermah affirms.

On the 18th of September, eight years ago, as Peebles was on his voyage to Australia, the spirit, Aaron Nite, controlling Dr. Dunn, said: "We are now passing over the ruins of a grand old city, with vast suburban forests. The petrified remnants indicate a resemblance to the mammoth trees of California. They were an enlightened race. The people lived in stone houses, and were engaged in mechanical and pastoral pursuits. They were the progenitors of your mound builders. The sinking of the Atlantis continent, 9000 years before the Platonic period, as mentioned by Solon, Plato and the Egyptian priests, is no myth."

The same convulsion that submerged Atlantis severed Ceylon from the Asian mainland (Hindoostan), and made it an island, as ages later, Sumatra and Java were, by a similar convulsion, severed from the mainland of Farther India.

It is not unworthy of notice that, since the portraits of the "Ancient Band" were taken by Anderson, ten years ago, and my publication of the Biographical Catalogue of most of them, there has been given, by ethnologists, more than usual attention to the question of the probable origin of the civilization of the American continent. But all must of necessity be mere speculation, until the true history shall be given through the return of intelligent spirits who were actors in that period.

To this true history most important contributions have been made by ancient spirits manifesting through Mr. James and published in MIND AND MATTER; and when our "History of the Mound Builders" shall be completed and given to the world—interesting initiatory chapters of which are already written—it will be found that no essential discrepancy exists between the relation of the Atlantian historical spirits and those whose account, like that of Bochica and others, go back a few thousand years.

It is not improbable that after a lapse of ten thousand years or more, the grand civilization and power founded by the Atlantians, on this continent, suffered a gradual decadence, driven southward by the pressure of savage northern tribes, till all that remained of their sway was the degenerate civilization of the Mexicans and Peruvians—Manco Capac being the last descendant of the ancient race. The recovery of the people in Central South America from the semi-barbarism into which they had fallen, as related by the spirit Bochica, was a re-establishment of a civilization already quite lost—the effects of which remained down to the period of the Spanish Conquest.

I earnestly hope the controlling ancient spirits of Mr. James, with your permission and aid, will open the door of communication to the Ancient band of Atlantians, in whose existence I have now no more doubt than you have in those who weekly enrich the columns of your paper.

Fraternally yours,

J. WINCHESTER.

## Faith Cures at Old Orchard Camp.

Among the accounts of cures at the Old Orchard Camp-meeting are two which deserve special attention. One is the experience of Mrs. Caroline Talbot, a member of the Society of Friends. It seems that she has been troubled for years with a very dangerous form of heart disease, for which eminent physicians have assured her there was no remedy. She has travelled extensively in this and the old country, but to no avail. Her condition finally became such that she was unable even to dress herself or to comb her hair without assistance, and she only could walk a few feet at a time. In this state of health she came to the meeting, believing she could be healed. The journey was a great tax to her strength, and she was unable to leave her bed. Dr. Cullis called on her and offered prayer in her behalf. She at once received strength, so that she was able to rise, make her own toilet, and walk some distance to the meeting. This she has done every day since, and believes that she is entirely cured. No one who is acquainted with the circumstances can doubt her statement.

The other case is that of an old gentleman who has used tobacco for over thirty years. So strong was the habit that he was not satisfied with chewing all day, but would rise two or three times during the night to get a chew. He was as much a slave to it as is the drunkard to his cups. Sunday morning he decided to give up the habit, and threw away his tobacco. That night he was almost insane as the result. Dr. Cullis offered prayer in his behalf, and his appetite was entirely removed. He said that he felt perfectly well, and had no more desire for tobacco than the doctor himself.—Bildeford Journal.

That man cannot live by bread alone appears to have been very conclusively shown in the province of Bergamo, Italy. The people there (and in other parts of Italy) suffer so much from an epidemic resulting generally in insanity or death, that the government has investigated the cause thereof, and finds that it is due to the fact that the people live almost entirely upon corn bread. The malady may be cured, it is said, by a change of diet to meat, vegetables, etc. It is proposed, therefore, to establish public kitchens in each parish, where the agricultural laborers may obtain other food—a diet dispensary in fact. What say our Grahamite friends to this.

## A Seance With Henry Crindle.

PHILADELPHIA, August, 1881.

Editor Mind and Matter:

On the evening of August 18th, having nothing especial to do, I called on Mr. Henry Crindle at 226 South Eighth street, to have a social chat with him. My calling seemed wholly unexpected, nevertheless he entertained me royally.

While seated in the parlor the rappings came on a little wooden box which lay on the center table. The alphabet being called for and used—through it I got several valuable communications from Mr. Gordon, Mr. Crindle's control, also from Star Eye.

The slate was then written on in a very strange hand, for Mr. C. and myself to go up stairs and sit in the cabinet together. We did so, closing the door and aperture. I had a firm hold of Mr. C.'s hands and was conscious all the time and on a keen scent for fraud. Before entering the cabinet I put an iron ring six or eight inches in diameter on the top of my head. Very soon I heard a rustle in the corner behind Mr. C., then a hand reached forth (not Crindle's, I assure you,) and took the ring from my head and put it on Crindle's arm and then on mine.

Now, how in the name of the eternal God was it done? Mr. C. did not do it; that I will swear to, for I held his hands like a vice. I asked to have it done over again. So, after Mr. C. had looked at his watch to time the operation, we entered the cabinet,—this time the ring on Mr. C.'s head. I placed one hand on his shoulder, and with the other hand held his two. Soon I heard a rustle; the ring was taken from his head, and thrown on the floor, and his vest and watch were thrown on top of it, all buttoned up, the same as when on him. Then he hung his coat in the cabinet, for the spirits to put on him; but instead, I got several pats on the head, face and hands, from a very small hand; then Mr. C. got a rousing slap on the head. We came out of the cabinet and sat at the table, when raps like a sledge hammer came in rapid succession, and then our spirit friends left us.

I am very glad I called on him, for three reasons: First, I had doubts as to the genuineness of certain performances of his, but now I am thoroughly convinced that he is not a fraud; second, I received advice from my spirit friends that I greatly needed, and wholly unexpected, and for which I feel grateful to them; and third, seeing what I have seen, and with the eye of a spy, I will stand by Henry Crindle as being a genuine medium, and will endorse him, as I have his mother, with every atom of truth and honor in my whole being. I don't ask any one to believe me; only go and see for yourselves.

EMANUEL M. JONES.

## E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers, and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principle of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid.

## Correspondence.

LEWISTON, Maine.

BRO. ROBERTS:—The papers were received and distributed at Lynn, Mass., and I hope you will receive some new subscribers from there. I have arrived home, and wish you would say in your next issue that all letters may now be addressed to box 28, Lewiston, Maine. Yours for Truth,

Dr. B. F. BROWN.

## KIND WORDS.

John Norton, Cleveland, Ohio, writes: "I am pleased with MIND AND MATTER, and I want it continued from this time henceforth."

J. A. Rotner, Decorah, Iowa, writes: "I can't get along without MIND AND MATTER. I hope to be able to take it as long as I live. I thank God you are not an Onset Bay Spiritualist. May you succeed, as I know you will, with such good spirits to help you."

Mrs. R. C. Sheppard, East Liberty, Ohio, writes: "I enclose two dollars for your paper. If I were in the habit of flattering, I certainly would say you are editing one of the best papers that I have ever read. I am in favor of people that tell the truth, if it does cut like a two-edged sword."

Benj. F. Sinclair, Lakewood, N. Y., writes, with two yearly subscriptions for both MIND AND MATTER and Spiritual Offering: "Would that I was able to spread each of them broadcast through the land, that light might shine in dark places; for of a surety I know they are both needed and are both right. That you may have all success both here and hereafter, and still keep marching on, is my earnest wish and prayer. Yours for the truth and nothing but the truth."

Mrs. M. Hanson, Bowling Green, Mo., writes: "I have taken and read with great interest D. M. and Netty P. Fox's publications ever since D. M. Fox first started the Present Age. As to MIND AND MATTER, the first I read pleased and interested me very much, and every paper, increases my interest, sympathy and approval of your course. Much I read in your paper, confirms, explains and corroborates my own experience of sixty-four years, as I can look back to my earliest remembrance and recognize the influence of spirits."

W. N. Merwin, Vineland, N. J., writes: "I consider that MIND AND MATTER is a God send to Spiritualism in the defence of mediumship. The Offering will be a co-worker with yourself and the angel world in 'hewing to the mark,' and careless to ward off the chips from the face of men who only seek notoriety and popular applause. I am surprised and sick at heart, when I see such men as Peebles, Stebbins, Tuttle and others, uniting their interests with such a man as the unfortunately constituted Bundy. These men twenty years ago, worked for the general good of Spiritualism, but where are they now? They have left the 'working out,' and gone after other Gods apparently, and very much I fear at the expense of truth. Full thirty years, Bro. Roberts, I have closely watched the course of angels and men, and I feel assured that there never was a time when the 'assassination' of truth by pretenders, was more abundant than now. Your position on the watch tower is important, and the angel hosts will ever give you 'range of sight' by which you will be enabled to continue in the way of righteousness and right. Let them defame you who possess no better development, for the time must come when their mistakes will be apparent to themselves. The great statesman and hero, the Hon. Thomas Paine once said, 'To be nobly wrong is more manly than to be meekly right.' For the noble efforts of your day and time, the angels are keeping a good account. The conflict is a serious one, but in the final your banner will read 'triumphant.'"

## J. V. Mansfield at Home Again.

NEW YORK, Aug. 10, 1881.

Editor of Mind and Matter:

I am just home from a tour in the country of four weeks; feel much refreshed by my tramp. Visited Quebec and Montreal and other places of interest in Canada. From Montreal to my friends and relatives in Northern Vermont, where Mrs. Mansfield and our grandson have been and are now stopping for a few weeks. Next visited the White Mountains; climbed the steep slopes of Mount Washington, remained over night at the Summit House, full 14 miles above the clouds; the accommodations first rate, and really had a nice time from the day I left home until I returned, where awaiting me was nearly a bushel of letters to be answered through the mediumship of your humble servant and brother.

Will you say in your paper, that Mansfield is home again and will not give himself any rest, until those packages are written to and forwarded.

Your friend and brother,

J. V. MANSFIELD.

## The War Against the Healers.

DENVER, Colorado, August 17, 1881.

Editor of Mind and Matter:

Last fall the allopath physicians got up a bill and had it passed through the Legislature, to prevent Magnetic Healers from healing the sick. They have notified several here, including magnetic healers and eclectic physicians, and have arrested me and Drs. Swazor and Allen. Now we want to carry it up to the Supreme court. Good authorities tell us that it cannot stand. It will cost about \$1,000 to put it through, with the best counsel, and we ask you to see if you can help us among our people. We are all poor here; we can raise about two or three hundred dollars. A little from a great many will not be felt and we will be ever grateful to you. Do your best for us.

Yours for the truth, Dr. ROBERT BROWN.





## CHILDREN'S COLUMN.

## WONDERING PUSSY.

[SELECTED.]

O, where is my kitten, my little gray kitten?  
I've hunted the house all around;  
I've looked in the cradle, and under the table,  
But nowhere can kitty be found.

I've hunted the clover and flower beds over;  
I peeped in the old wooden spout;  
I went to the wood pile, and stayed there a good while,  
But never my kitty came out.

I've been in the attic and made a great racket;  
I peeped into little Dick's bed;  
I've looked in the stable, as much as I'm able;  
I hunted the wood-house and shed.

I called little Rover, to hunt the field over,  
And help find my kitty for me;  
No dog could be kinder, but he couldn't find her—  
O, where can my poor kitty be?

I saw a boy trundle away a small bundle,  
And drop it down into the brook.  
Could that be my kitty, so cunning and pretty?  
I think I will run there and look.

"For there is no knowing what people are throwing  
When things are tied up in a sack;  
Whatever they carry, not long do they tarry,  
And always they come empty back!"

Children's Friend.

## Room For All.

A few days ago I saw three children playing on the floor before a good-sized baby-house. It was built of wood, like a regular house; three stories, with a kitchen basement, and a mansard roof. Every floor was furnished as prettily as the hearts of children could desire, and they seemed very happy and contented, until a little boy, the youngest brother, came along. Then arose quite an outcry.

"We didn't want you here," said the oldest child, a little girl of about eleven years of age. "The dolls are having a birthday party, and boys are not admitted."

"Please let me come," said the baby boy, dropping down on the floor in the midst of them. "I won't hurt the dollies; I promise I won't hurt the dollies."

"But there isn't room," spoke up the second sister. "Three's all that can see it; if there's four, it crowds; besides, you're a boy."

"Yes, yes, there isn't room. Can't you see for yourself? I'd be ashamed to crowd in where I wasn't wanted."

And so the little fellow was driven out of the room crying, and complaining bitterly.

Now I hope such things don't occur often. It seems hard that a child is turned off, away from play or company, just because there isn't room, and I thought perhaps it would do the older sisters and brothers good if they were told of a little incident that occurred this last summer in Massachusetts, in a small country place where I was staying. Will you listen while I tell it to you, my little friend?

A gentleman with whom I am acquainted had in his wood-shed a half-barrel, or rather keg, nearly full of hay, in which a speckled hen of his took a fancy one day to deposit an egg. The egg pleased her so much that she determined to lay another, and so she went on until she had seven nice white eggs there. Then she sat down upon them, and made up her mind that if eggs were nice, chickens were better, and she would have some.

Before this, however, the old tabby cat spied the comfortable keg filled with nice hay; and not objecting in the least to the seven white eggs, she slipped into barrel, and the first thing the hen knew, there sat Mrs. Puss, with three snips of kittens by her side.

The hen peeped over nest, clucked, fluttered her wings, and undoubtedly said "Get out!" Possibly, like the children, she may have remarked, "That's my barrel! There isn't room for you!"

The cat in return arched her back, distended her tail, hissed, and coolly demanded, "What are you going to do about it?"

After a minute's parley, during which they undoubtedly matured their plans, the hen walked contentedly away, leaving the cat sole possessor. Tab spread herself over the eggs and kittens, and when she became tired or wanted her food, in hopped the hen and covered the kittens and the eggs.

When night came, and it was time for respectable people to be in bed, the cat and the hen cuddled down together, and were as happy as possible. There was plenty of room, you see, in that house for two families!

Presently one little downy chick burst its shell, then another; and lo! there were soon seven chickens, peeping and cheeping, and looking about to see what a strange world it was, to be sure.

And there was a great animal, with green eyes, and a purr that sounded like the biggest kind of a hand organ, to say nothing of the three blind kittens, with pink noses and very feeble voices. The kittens weren't blind always, and when their eyes opened, what a wonderment there must have been, and what a comparing of notes very likely followed! The greatest mystery of all to solve was, whether they were chickens or kittens, and who was the mother, the cat or the hen?

There was a problem for a philosopher! And they haven't really found out yet, for when the young fry were old enough to hop out of the barrel, it was quite impossible to divide the family; so they all sallied out together, to seek their fortunes and see the world.

The kittens were inclined to be very playful, and took all sorts of liberties with the grave old hen, playing with her tail, pouncing upon her back, and running after the chickens, who, in return trotted about in perfect bewilderment, peeping and flapping their tender wings, and following first the cat and then the hen.

The only way to avoid having three lunatic cats and seven imbecile chickens was to keep them together in the old home; and there they are still—a cat, a hen, seven chickens, and three kittens. The house must be crowded, but still there is room for all. I presume this state of affairs will not last long, for it must be a very uncomfortable tenement for them even now; and

my friend says there is a great deal of conversation going on in an unknown tongue when it is bed time in the woodshed; but as yet, there has been no serious disagreement.

As this is a positive fact, I think it will be well for the children who are inclined to be exclusive in their plays and fretful with their younger brothers and sisters, to bear this incident in mind; and if animals can dwell lovingly together, even under such very inauspicious circumstances, what ought little children to do who have so many things to make them happy? Wouldn't it be well to try and see if there isn't room for the baby brothers and the troublesome sisters? And the way to begin is to make room for them first in your hearts—that's the better way—the rest will all come easily enough, you will find.—*Young Folks' News.*

## Boston Correspondence.

BOSTON, Mass., Aug. 12, 1881.

## Editor Mind and Matter:

The weather here is cool and pleasant, and circles are well attended. P. L. O. A. Keeler has been at Onset Bay for a week, and stopped in Boston on his way from there to Lake Pleasant. He is now located at the latter place.

I received a call from Mrs. Bliss on Wednesday and was glad to see her looking so well. She had just come up from Onset, and is now located at Mr. Colville's house, 94 Pembroke street, where she is holding circles and giving excellent satisfaction.

I understand Boston is to be favored with a number of mediums the coming winter, viz: Mrs. Ross, Mrs. Crindle and others.

I am glad to know the *Spiritual Offering* is to be revived. It cannot fail to meet with success. It has my hearty best wishes.

I learn that A. E. Newton, the excellent writer and experienced journalist, is to edit a new paper to be published in New York, entitled *The Two Worlds*.

We cannot have too many papers devoted to our glorious philosophy, and they should all be well sustained by the Spiritualists of the country.

A. H. Phillips still remains at Lake Pleasant, and is meeting with deserved success.

I have been unable to visit the camp-meetings so far, but shall try to do so before they close.

I am making up my engagement list for fall and winter lectures, and would like to hear from parties desiring my services at once.

Yours for truth,

J. WM. VAN NAME, M. D.

## An Appeal.

Owing to long continued ill-health I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This position is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

J. NELSON HOLMES,  
JENNIE W. HOLMES.

We take from the *Banner of Light* the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

## Special Notice from "Bliss' Chief's" Band.

Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sanson street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,  
PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881.

SEAL.

Jos. F. TOUNOIR,

N. P.

## Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$109 98
H. Bickford, Livingston, Wis.,	70
P. F. Stern,	60
Thos. Atkinson, Oxford, Ind.,	4 00
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[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

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Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

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## A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

## Dr. Dobson's Liberal Offer:

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.]

Dr. A. B. DOBSON.

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MRS. T. P. ALLEN,  
Box 77, Gowanda, N. Y.

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GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

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OMRO, Wis., Jan. 14, 1880.

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Dr. J. C. PHILLIPS,  
Psychometrist, Clairvoyant and Magnetic Healer.

## A Chicago Medium's Generous Offer.

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

GREGORY, (Bishop of Neo-Cesarea).

I GREET YOU, SIR:—I was a collector of manuscripts, and beside, a bishop of the Christian Church. But I was by no means a destroyer of such manuscripts. I did however interpolate them. My whole collection of manuscripts fell into the hands of Eusebius who destroyed all of them that he could not use. These manuscripts made clear the fact that Apollonius, the Cappadocian, was the true Saviour, and was even worshipped in the temple of Apollo. The statue of that god was worshipped as if erected to Apollonius. As I was a resident of the same place as Eusebius, I know that what I have herein stated is the truth. I was known when here as Gregory, bishop of Neo-Cesarea about A. D. 266. I feel that this communication should be some compensation for the injustice I have done to mortals. One of the two most important manuscripts destroyed by Eusebius, was "The History of the Initiated," the other was "The Syntagma."

[I take the following concerning Gregory, Bishop of Neo-Cesarea, from the Biographie Generale.—Ed.]

"Gregory, surnamed Thaumaturgus, or performer of miracles, lived in the third century, and was born at Neo-Cesarea, in Pontus, of rich and noble parents. He at first bore the name of Theodorus. His father was an idolater. Gregory was only fourteen years of age when he lost him. He was already well advanced in literary knowledge, and made rapid progress in eloquence and in Latin. At length, his preceptor having some knowledge of Roman law, he took lessons in it. There was at Berytus a celebrated school of jurisprudence. The sister of Gregory, before going to Cesarea, which was not far from this town, sent him and his brother Athenodorus, who pursued the same studies, to profit by a thorough instruction in that science; but God had other things in view for them. Arrived at Cesarea, they found Origen there, who had opened a school, to which his reputation had attracted a great number of disciples. They were so charmed with his instruction that they renounced every other project. Origen initiated them in the precepts of a wise philosophy, particularly in ethics and the mysteries of the holy Scriptures, and thus insensibly led them into the light of the faith. They received baptism at Alexandria, to which city they went in 235 A. D.; but on account of the persecution of Maximian, they returned to Cesarea, and there resumed their tuition under Origen in 238. They remained with him two or three years, after which they returned to their mother. Arrived at Neo-Cesarea, Gregory displayed so much knowledge, virtue and modesty, that, notwithstanding his youth, Phedimus, his metropolitan, resolved to make him bishop. Gregory did all he could to avoid this distinction, but he was compelled to yield and receive the Episcopal ordination. It is believed that this was in A. D. 240. The charge entrusted to his care was hardly composed of converts. His zeal, the wonders that he performed, so greatly increased their number, that he was obliged to build a church to receive the large number he converted. The new bishop was not content with the harvest his new diocese offered, but carried the faith into the neighboring provinces, and ordained pastors necessary to take charge of them. Called to the election of a bishop for the province of Comana, he determined the choice in favor of Alexander the Confessor, who was in that city, and who, under his poor vestments hid true episcopal virtues. A new persecution being set on foot under Decius, in A. D. 250, Gregory counselled the Christians of his church to fly, not wishing to expose them to the dangers of battle. By this act of prudence he had the consolation to see none of them apostatize. He retired, himself, into the desert, where, by a miracle, he escaped the search of his persecutors. The following year, the persecution having ceased, Gregory returned to Neo-Cesarea, but soon after, a terrible pestilence, that he had predicted, raged there, and extended over the whole province of Pontus. This plague increased conversions in a remarkable degree and was dissipated by the prayers of the saint. Gregory assisted, in A. D. 264, at the Council of Antioch, assembled against Paul of Samosata. They attribute to Gregory the total suppression of Sabellianism in the province of Pontus. This great bishop died, according to some writers, in A. D. 264, but more probably in 270 or 271, on the 17th of November, the day which the Roman Martyrology mentions as the date of that event."

[It was the spirit of this Christian mystic that returned and confessed to the destruction of the manuscripts that would have proven the fraudulent nature of the Christian religion. Nothing is said of the collection of manuscripts made by Gregory, or that they afterwards fell into the hands of Eusebius, Bishop of Cesarea. That such was the fact, I have not a doubt, and that the most important and valuable of them were destroyed by that greatest of Christian scoundrels, seems equally certain. Where would Christianity be today, could "The History of the Initiated" have been saved from his infernal duplicity? This is the second time the spirit of Gregory has communicated, and he doubtless has profited by his former return to earth.—Ed.]

JOHN DAVID AKERBLAD,  
(A Swedish Orientalist.)

GOOD MORNING, SIR:—I was born in Sweden, and died in Rome in 1819; and no man during his mortal life, ever was a more ardent student of the inscriptions upon the tombs and monuments of the ancients. I loved that study—I lived, you might say, in the past. And I will say that in studying those monuments of man's fallen greatness, I understood far more than I was ever at liberty to speak of. I concealed my knowledge, because I was dependent on an English lady, one of the nobility, for support; and she being such a friend to me, feared to shock her religious prejudices by making known all I discovered. But in spirit I felt a voice within me saying: "Thou fool—why keepest thou, back the truth?" The way between the two worlds is now open—return thou and confess, and thou wilt be happier—thy conscience will lose its burthen—and thou wilt feel thyself ransomed by the only Saviour there is—and that is the voice of Truth." In my conversation with Cardinals and learned men of all the churches, I never found one of them who durst, in the face of the facts that I presented to them, deny that their religious ceremonies can be found carved and painted upon the ruins of ancient

Thebes and Khartoum. There are the priests in robes almost identical with those worn by Catholic priests to-day—there, is the communion table—there, is the censor—and there, are every cup and almost every inscription upon those ruins, in the Grecian—in what is called the Indo-Phoenician—and in the Egyptian tongues. These learned priests do not wish this fact to be known; but nevertheless there is not a traveller now living, or who has lived, who has visited those ruins, who if he tells or has told the truth without fear or favor, but knows that everything appertaining to the ceremonies of the Christian religion, from the miter to the censor, is there engraved, with the "rock of ages" speaking the truth to them. And yet, mortals will be led by these blind teachers of the blind. The time is coming when every priest must make open atonement to all mortals and spirits whom they have knowingly deceived. My name was John David Akerblad."

[We take the following sketch of the life and labors of Akerblad from the Biographie Generale.—Ed.]

"John David Akerblad, a Swedish philosopher and antiquarian, born toward A. D. 1760, gave himself up from childhood to the study of Oriental languages, and was attached, when very young to the Swedish embassy at Constantinople. At a later period he was named as Secretary of that embassy, in which capacity, he visited Palestine and the Troade. Towards 1800, he went to live at Gottingen, whence he went, a short time after, to fill the place of charge d'affaires at Paris. His diplomatic duties allowed him plenty of leisure, and he set about examining the numerous Coptic manuscripts that the National Library had received from that of the Vatican. These researches led him to discover a style of writing, until then unknown in the world of letters—the running hand Coptic writing, of which he gave the key in a letter addressed to M. Silvestre de Sacy, and which is inserted in the Magazine Encyclopedique, year 7, volume 5. Discontented with the political changes which, at this epoch, were being made in Sweden, he decided, although without means, to cease all relations with his country and went to live at Rome. In that capital, he had the good fortune to attract to himself the attention of the Dutchess of Devonshire, and some other friends of literature and the arts, who furnished him with means to devote himself wholly to his scientific labors. Akerblad died suddenly at Rome on the 18th of February 1819, at the age of about sixty years, and was there buried near the pyramid of Cestius. His death took place at the time of the arrival of the grand duke Michael of Russia, who, for a long time had honored him with his particular friendship, and to whom he had promised to act as his guide in that city. The works of Akerblad, of which we will mention the most remarkable, attest the profound knowledge he possessed of the Oriental languages; with some of which, he was so familiar that he spoke them with the greatest fluency. First, *Inscriptionis phœnicie ægyptiæ nora Interpretatæ*, Paris (1802), in 8vo. The inscription explained in this work is one of the twenty-three Phœnician epigrams found by Pococke, and the same that Bartholæmy inserted in the 6th vol. of the *Memoires de l'Académie des inscriptions et belles-lettres*. This monument had long puzzled the sagacity of philologists, and given rise to numerous interpretations, when Akerblad proposed his. It differed essentially from those which had preceded it, and met with unanimous assent. Second, 'Letter and the Inscription on the Egyptian Rosetta Stone, addressed to M. Silvestre de Sacy, Paris, 1802, in 8vo. Akerblad was the first who endeavored to explain the celebrated trigrammatical Rosetta inscriptions, and he published the result of his labors in the pamphlet of which you have just read the title. He begins it by describing the way in which he had preceded. It was the same method that Bartholæmy had employed to discover the Palmyrian alphabet; and which M. Silvestre de Sacy used in that of the Persian language, of the middle ages. He applied himself to identify the proper names, afterward found around each name a group of words, and finally succeeded in reading entire phrases. The author, besides, giving the analogy of each word and of the words of each group, gives an alphabet drawn from the comparison of the different Egyptian words that he analyzed; and concluded his pamphlet with the reply of M. Silvestre de Sacy. This illustrious savant, after having modestly expressed his doubts respecting some of the explanations given by Akerblad, in the most cordial manner expressed his admiration for the sagacity and perseverance with which he had wrestled against the numerous difficulties that the writing on the Rosetta stone presented. Third, 'Notice of two inscriptions in Runic characters found at Venice, and on the Varanges; with the remarks of M. d'Ansse de Villosion,' (inserted in the Magazine Encyclopedique, year 9, volume 5.) This notice, written at first in the Swedish tongue, and communicated in 1800 to a literary society of Copenhagen, who had it inserted in the first book of the Scandinavian Museum, of that year, has for its object, to call the attention of the learned to two long inscriptions in Runic characters, which are found on one of the two marble lions of colossal size placed at the gate of the Arsenal of Venice. The author not having dared to undertake to explain these inscriptions, because he did not consider himself sufficiently versed in the Northern languages, confined himself, in his essay, to reciting some historical facts relative to the marble lions on which they are traced, and gave two designs which represented this monument from two points of view, and the better preserved features of the Runic writing. He entered into a short discussion as to the origin of the Runic letters—on the communication that had existed between the northern nations and the Byzantine empire; and concluded that he regarded it probable the authors of the two inscriptions were the Varanges, who are so often connected with the history of Byzantium. In support of this conjecture, he presented some judicious observations on the origin of the Varanges, so much controverted, called by some Angles; by others, Celts; by others, Danes; and that some writers less definite in their indications, say they came from Thule, a designation equally applicable to the British Isles, to the three Scandinavian nations and to Iceland. This pamphlet that proves at once the vast erudition of Akerblad and his extreme modesty, owes its principle merit to the remarks that the celebrated Villosion has added to it. Fourth, 'A Greek Inscription on a slab of lead, found in the environs of Athens, Rome, 1813, in 4to, (in Italian). This work was written anonymously, and is devoted to the explanation of the inscription, that the learned English traveller Dodwell discovered in a hypogeum of the public cemetery of the Piræus, and is

filled with curious researches respecting the language, the mythology and the manners of the ancient Greeks. This was the last work printed by Akerblad. It was addressed to Chevalier Italsky, and was intended to explain a monument of high importance to paleography. Akerblad enriched, with excellent notes, the German translations of the 'Travels in the Troade,' by M. J. B. Lechevalier. These notes contain a great number of facts, collected in the same places, and their object is to determine the location of ancient Troy, and are generally regarded as the most remarkable of all that has been published in the discussion, not yet ended, on this point of ancient geography."

[Is it not very strange that so little of the manifestly great and important labors of Akerblad have come down to us. That he must have written vastly more than these few comparatively limited treatises seems most probable. Why have those writings not come down to us? Is the matter sufficiently explained by that spirit communication? He tells us that, in conversations with Catholic and Protestant ecclesiastics, he made known the fact that he had discovered, upon the monuments of ancient Thebes and Khartoum, the whole ecclesiastical paraphernalia in use by the Christian sects which none of them could ever deny, and he was too dependent upon Christian patrons to make known what he had discovered as to the pagan source of the Christian religion. Dearly has this learned man paid for his lack of fidelity to his knowledge of truth; and he comes back to atone for it, by testifying to the truths that he dared not disclose while here. Who can estimate the loss to human knowledge which the dependence of this learned man upon the patronage of Christians has caused. When will the rich and powerful learn that upon them rests the responsibility that arises from trammelling of the free expression of opinion of those whose renown for learning they hope to share. But thank the watchful care of beneficent spirits, amply enough yet remains to place truth on a foundation from which it can never be overturned. The gateway between the two worlds is wide open, and the spirits of the mighty dead are coming grandly through it. Be of good cheer, the dawn of the coming day is even now passing, and grand indeed will be its meridian splendor.—Ed.]

## The Spiritual Offering.

The *Spiritual Offering* changed from a monthly to a weekly eight-page paper. In 1876 we commenced the publication of the *Spiritual Offering* as a monthly magazine. It was received with favor, but its circulation at no time exceeded one thousand; the Spiritualists, apparently, were not ready to sustain a monthly publication. After issuing three volumes we suspended; but by arrangements made with MIND AND MATTER, that paper was sent to all who had paid in advance.

We now resume publication of the *Spiritual Offering* as an eight-page weekly, same size of MIND AND MATTER, August 15th, No. 1, Vol. IV., will be issued; printed with new types, on best rag news paper, at the low price of \$1.00 per year, (same rate for shorter time), to all who subscribe and pay during the first six months. If at the end of six months its circulation shall have reached 5,000, it will be continued at the same price; if not, after that time the price will be advanced to \$1.50.

The material aid afforded by a number of gentlemen, guarantee the publication of the *Offering* at the above price for the time specified. They are confident that the time has come for a "new departure" in the price of Spiritual and Liberal papers; that a weekly paper can be sustained at the low price of \$1. We shall try.

No effort shall be spared on our part to make the *Offering* a live, earnest and efficient advocate of Modern Spiritualism, in its phenomena and philosophy. So far as relates to the price of the paper, it is an experiment; and, exert ourselves as we may, to make the *Offering* a welcome weekly visitor in every family, we cannot hope for success without the active co-operation and earnest work of friends everywhere, who favor such an enterprise.

Spiritualists and Liberalists in Iowa, Minnesota, Nebraska, Kansas, Wisconsin and Missouri are especially interested. No such paper being published within the States named, notices of meetings and all matters of local interest can be published much earlier than in papers further East. All our papers are needed; we should have more instead of fewer.

Spiritualism is a rapidly growing power, its facts and teachings need only to be widely disseminated, to be more generally appreciated. To further that object we dedicate ourselves anew to the propagation of its principles, and enter upon the work "with charity for all, with malice toward none." In this kindly spirit, we desire to co-operate with all who are laboring for our common cause; be it through the press, or on the rostrum—to our mediums especially, of whatever phase of manifestation, we pledge kindly words and most earnest support. The spirit world inaugurated this greatest movement of the nineteenth century; to it we confidently trust its guidance; but realize, that it is through enlightened, cultured, truth-loving human agency, the grand work of human redemption is to be accomplished.

We repeat our terms. All who subscribe and pay during the first six months, at the rate of \$1.00 per year, will have the *Offering* sent for the full time paid. If at the end of six months, the circulation shall number 5000, it will be continued at same price, if not the price will be advanced to \$1.50 per annum. Remit by money order, registered letter or draft; 25 cents for three months; 50 cents six months; \$1.00 per year. By arrangement made with the Editor and Publisher of MIND AND MATTER for \$2.50 both papers will be sent to any subscriber for one year. They can be ordered at either office.

Please send names of Spiritualists and Liberalists for specimen copies. Address,

D. M. & NETTIE P. FOX,  
Newton, Iowa.

## Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$150 08
F. S. Davis, Princeton, Iowa	1 00
E. Sexton, Nederland, Colorado	2 00
Ira Allis, Wellington, Ohio	1 00

Mrs. James A. Bliss in Boston.

BOSTON, Aug. 22, 1881.

Editor of Mind and Matter:

Mrs. James A. Bliss gave her sixth seance last evening at 94 Pembroke street. The manifestations are such as we should say could not be, but for the simple fact that they are. Of how many things in nature should we say the same, but for the same good reason—that they are demonstrated facts?

Her seances are peculiarly adapted to the wants of the hour; tangible, familiar and even jovial in their character, robbing the grave of its gloom, and causing us to feel, as well as believe, that the departed still live and are with us.

The opening seance was thus described by one who was present:

The first who appeared was Captain Hodges, dressed in regimentals, tall and of stately bearing. He stopped but a few moments and retired. It seemed he was not pleased with the conditions, there being no cabinet and no curtains to exclude the light of the full moon.

The next was a girl apparently about 12 or 14 years of age, whom they called Rosy. She spoke to every one, and kept saying, "Do you see me? You see I am not the medie; she's big; I should not want to be so big."

The next was a young woman; she took up a bouquet of flowers which was on the table before the curtain, took several flowers from it, and gave them to the parties in the circle.

Then there came a colored man, nicely dressed. He stood by the table and sang a negro melody with a full voice. He was succeeded by a colored woman who came out into the room, danced a very little and retired. Rosy appeared several times and was very interesting. One female spirit clothed in transparent white, appeared truly angelic. Lucille Western and several other spirits appeared.

It will be seen that most of these belong to the band who attend the seances of Mr. and Mrs. Bliss; but in the subsequent seances, children and friends have been recognized. A lad by the name of Junius always came whistling. He was recognized by his mother. She was so agitated on the first occasion that he almost instantly disappeared; but subsequent interviews have been satisfactory.

The same want of proper conditions continued to the end. Their stay being so short, it was thought not advisable to transport the cabinet; beside, Mrs. Bliss's health has not been good, and at one time the room was so crowded, and the confusion of many coming who could not gain admittance was such that it seemed impossible there should be any manifestation of spirit presence. Still, the appearances were so real, that we could not see how any one could doubt their genuineness; yet we know there are those who will not believe, even though they do see.

Were the mediums in their own house, where accomplices could be obtained, and trap doors connected with the cabinet, there would be some more consistency in suspecting fraud, than where they are travelling with a babe and its nurse and hiring a single room.

To believe that the medium could herself change almost instantly from a tall negro to a little child, would require more credulity on our part than to believe that in the vast domain of nature there is a law, no more inexplicable than are many of her processes, by which the departed spirit can take on material sufficient to become visible to mortal eye.

But Mr. and Mrs. Bliss have been too ably defended to need my assertion that they are true and honest mediums for materialization.

They intend leaving Boston for Providence tomorrow. In about three weeks later they propose to go to Philadelphia, to return to Providence about two weeks thereafter. They intend making Providence their home, but will spend a part of the winter in Boston.

R. L. GHOSEVENOR.

281 Shawmut Ave., Boston, Mass.

## KIND WORDS.

Hiram Gardner, Brashear, Mo., writes: "May God and the angels hold up your hands in your noble stand for the right."

F. S. Davis, Princeton, Ill., writes: "I am put to great anxiety when your paper don't come. I had forgotten the time to renew. You will find enclosed the price for one year. Please put me down for one of your books. Hang on to the helm of MIND AND MATTER; don't yield for fear of the devil or his gold. Oh! the glorious work, as I believe you and the good angels are accomplishing."

J. J. Huber, Mechanicsville, Iowa, writes: "Enclosed I send two dollars to apply on my subscription to MIND AND MATTER. From an acquaintance with the sacred canon of the Old and New Testament, the lexicons and the views of the classic Fathers; and from my experience in the study of the natural laws of the universe, and as a minister of the Evangelical Theology of the present age, for a period of thirty-two years; and from my experience with the life of those mental forces, that fill all there is of existence, I consider MIND AND MATTER, as it comes every week scattering the rays of light and love it is enabled to gather from the universe (the only reliable Bible God ever made) the best paper published in the world in the interests of humanity. The communications from ancient spirits through Alfred James, I personally know to be of more interest to humanity than all the theological writings of the last 1800 years; and Bro. James I consider one of the most wonderful mediums on earth to-day for the spirit world to use in making us acquainted with the past history of the world. The angel world are accomplishing a great work through our friend Dr. A. R. Dobson. They use him to overturn the tables of the money changers and to show them more light and truth in a very few minutes than all the ministers of the priesthood have been able to divine for the last 1800 years. \* \* \* I would give up everything before your paper; and I say bless a man of principle."

## Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,  
No. 1119 Watkins St., Philada., Pa.







or a medical and healing medium, he ranks second to none. He ought to be constantly employed, and would be, if those who need and seek light on the subject of Spiritualism, sufficiently understood his great merits as a medium and man. We were impressed by all these great, good, and kind spirits that we were on the eve of events that would require mutual and general forbearance on the part of all the American people to avoid calamitous consequences, and we were even urged to become the public advocate of a policy of peace and mutual concession. We gave these spirit friends and counsellors to understand that we would strive to conform to their wishes and follow their guidance. That the result of our efforts to aid them in their divine mission may not come short of their needs and expectations shall be our most earnest aspiration.

We had a most satisfactory sitting with Miss Jennie Rhind, the typical woman and medium, whose intuitions and prophetic perceptions are most remarkable. At the camp-meeting of last year, Miss Rhind was under influences of an aggressive and agitating nature, and she was the central pivot of considerable antagonism to the management at Lake Pleasant. This year the influences about her are all either passive, or sympathetic with the pervading spirit influences that are markedly assimilating conflicting views and interests among this vast and varied congregation of people. The change in the feelings and acts of the managers of the camp-meeting, toward the mediums, who are present in such unprecedented numbers at this time, at the camp, is evidence of itself, that a new era has dawned upon the spiritual movement, that is, from this time forth, destined to exert a mighty influence on the current of human events. Miss Rhind clearly pointed out to us the reasons why we were not permitted to leave Lake Pleasant, and the course we would feel it our duty to take before we should leave to resume our duties at home. We regard her as a true seeress, and one that is not understood and appreciated as she should be.

We attended one of Mr. Henry B. Allen's seances, at which the spirit manifestations were such as would overcome the most obdurate skepticism. We had long wanted such an opportunity. The music that was executed by spirit hands was marvelously inspiring, as it was performed on a large harp-like instrument of thirty pounds weight, which was levitated or borne by spirit hands over the heads of the sitters and placed upon the table. Spirit hands large and small, male and female, touched, vigorously patted or rounded the sitters, and spirit voices conversed with them. Let us hear no more allegations of fraud on the part of Mr. Allen, for we know that the spirits can and do perform through him all that has ever been claimed to have occurred through his mediumship. We have never known a medium who is more anxious to have the spirit manifestations intelligently investigated, which occur at his seances. We are satisfied of the perfect honesty of Mr. Allen, whose unassuming ways, are a natural expression of a sincere and earnest nature.

We also attended one seance of Mrs. Huntton, one of the celebrated Eddy family. She is a fine medium, and the manifestations at her seances are beyond all question genuine and very convincing. Throughout her seances Mrs. Huntton retains her consciousness, which we regard as unfortunate, for experience has taught us that it is only through perfectly entranced mediums that spirits can effect the best results. To those seeking positive evidence of the facts that constitute the foundation of Spiritualism, we would say, go and witness what occurs at Mrs. Huntton's seances.

We attended three seances given by Mrs. Andrews, of Moravia, N. Y.; two of which were very successful, the last one only partially so, no doubt because of the too constant strain upon her overtaxed mediumistic powers. Mrs. Andrews, like Mrs. Huntton, remains conscious throughout her seances. In her dark seances, spirit lights are of frequent occurrence—materialized hands touch and caress the sitters; and independent spirit voices address them. One of Mrs. Andrews' principal spirit guides is Dr. Baker, who, judging from his full, manly voice, comes as an aged man, and speaks words of wisdom and gives counsels that it would be well for all to heed. At the second seance we attended, Dr. Baker paid us a compliment which, if not deserved, was highly appreciated. The spirit force being so much more marked than it had been at the first seance, we said to him, "Doctor, you seem to have more power than you had at the previous seance." He replied, "Why should we not have more power. Have we not MIND AND MATTER with us?" We thought it best to receive this recognition of our paper and self, as an element of spiritual strength, in silence, lest we should invite attention which our modesty prompted us to shrink from. Mrs. Andrews is run down with business, a just reward for her long and useful services in the spiritual field.

The day before our departure Mr. and Mrs. Charles R. Ross, of Providence, R. I., arrived, having no expectation that Mrs. Ross would give any seances during their stay, but in this intention they were overruled by spirit influences, over which they had no control. The latter would not lose the opportunity of being useful, and Mrs. Ross, who had come to Lake Pleasant for recreation, was made to consent to sit for them. A seance was arranged for her, at Eagle Cottage, over which Mrs. H. Morse, an able and eloquent

speaker, of Boston, presides. In the rooms which were formerly occupied by Mrs. Maggie Fox Kane, the first medium who took the public field in Spiritualism, a seance was arranged, which was attended by ten persons, among whom were Col. S. P. Kase, of Philadelphia, Mr. McKinley of New York, Mr. Cephas B. Lynn, of Boston, Mr. Fales of Pawtucket, R. I., Mr. and Mrs. Pierce of Mass., ourself, and other friends whose names we cannot recall.

Notwithstanding the fact that all the arrangements were badly suited for their purpose and the surroundings, and most of the sitters, entirely strange to the medium, the manifestations were surprisingly successful. Some fifteen or more forms appeared fully materialized and all beautifully and appropriately dressed. With three exceptions the forms that appeared were in one way or another satisfactorily identified. Among those who were especially favored by the coming of their friends were Colonel Kase, Mr. Pierce, Mr. Fales, Mr. Lynn, Mr. McKinley and a lady whose name we failed to get. Three male forms appeared having no resemblance to each other or to the medium. They were all attired in full male costumes, which differed in fabric, cut and general appearance as much as did the features, which were plainly visible to us. One of them we recognized as the spirit of E. V. Wilson, who called Colonel Kase, Mr. McKinley and ourself up to him, and shook us heartily by the hands. Many of the forms called their friends to them and greeted them with a kiss, a shake of the hand or an embrace, manifesting in every possible way their tender affection for those to whom they came. Among the friends that came were the spirits of Lucille Western, Adelaide Neilson and a male friend who was formerly an actor at one of the Boston theaters; also a beautiful spirit purporting to be none other than Joan of Arc. The difference in form, size, face, apparel, movements, manners, and general appearance of all the forms, was as clearly individual, as would have been the same number of men and women in mortal forms. The marked success of this seance, under the unfavorable circumstances attendant upon it, demonstrates Mrs. Ross to be one of the most fully developed mediums for form materializations in the world. "Sunbeam," the Indian guide, who so judiciously conducted the seance, amused us greatly with her quaint, but intelligent suggestions, remarks and explanations. Such a spirit attendant and friend, is a priceless treasure to any medium.

At the close of Mrs. Ross's seance, we had great pleasure in making the acquaintance of England's medium martyr and ex-reverend, Dr. Francis Ward Monck, and his travelling companion, a distinguished astrological seer, whose name it is our misfortune not to remember. At the morning conference, on the day we left the camp, Dr. Monck gave a most eloquent, spirited and entertaining address, which was repeatedly greeted with hearty applause. It is Dr. Monck's intention to travel and lecture for some months to come, when he hopes to have so far recovered from the prostration incident to his terrible mediumistic ordeals in the past, to resume his wonderful seances. Dr. Monck, in the presence of many hundreds of people, stated that in some instances materialized spirit forms, that seemed to emerge from his left side, at length severed themselves from him, and remained visible, audible and tangible for twelve hours afterward. This astounding fact, for fact it was, had been attested by many witnesses of the highest character. Dr. Monck hopes to be able to allow the same wonderful manifestation of spirit power to take place through him in this country. This phenomenon took place, as we understood Dr. Monck, in the blazing light of six gas jets. We trust that Spiritualists will make the most of Dr. Monck's services, while he is in America, by engaging him to lecture for them. It will well repay all who do so, for he is a highly educated and entertaining gentleman, and a whole-souled and devoted friend of Spiritualism. He is in full sympathy with his brother and sister mediums, and has nothing but good and encouraging words for them. His own pregnant experience as a medium enables him especially to understand, and qualifies him to explain, the operations of spirit control, and the means of avoiding the difficulties to which mediums are exposed, through the influence of mortal and spirit enemies. We know of no one better qualified for this important department of spiritual teaching than Dr. Monck, the learned and eloquent medium for every phase of spiritual manifestations.

One of the especial attractions at the campground was little Nellie Rogers, the infant daughter of Doctor and Mrs. H. R. Rogers, of Washington, D. C. Miss Nellie is a beautiful blue-eyed, sunny-faced, golden haired child of twenty-two months, but manifesting the intelligence of a bright child of four years. At one of Mrs. Richmond's parlor receptions, at the residence of Colonel and Mrs. Kase, in this city, Miss Nellie was christened by Mrs. Richmond's celebrated poetical control Ouina with flowers—pure white flowers being substituted for water in the sprinkling, and the form of baptism being practically improvised by Ouina for the occasion, she naming the little fairy spirit by the spirit name; "Chalice of delight." No one received greater attention than did Miss Nellie, who seemed all unconscious of the emotions of love she awakened in the breasts of all who looked into her mysteriously spiritual face,

heard her intelligent prattle, or observed her quaint and winning ways.

We will mention late, though not as least among the grand workers at Lake Pleasant, the remarkable medium, Mr. A. H. Phillips, through whom the independent spirit writing tests are given with such facility without pencil or other materials to produce marks. At a sitting with Mr. A. H. Phillips we received the following communications written in that manner under the most positive test conditions:

"MY DEAR FRIEND AND BROTHER:—Again I take pleasure in demonstrating to you the truth of our glorious philosophy. Go on with your noble work. Have no fears, for you have a power behind you that will overthrow your enemies; and I am sorry to say they, are those who should join hand in hand with you in promulgating our beautiful religion. P. B. RANDOLPH."

This was followed on another slate by the following communication:

"DEAR FRIEND:—There is one important thing I want to impress upon your mind, and that is, that we are endeavoring to convince the world that you are pursuing the right course. BENJAMIN FRANKLIN."

The writing was markedly different. We were present at a severe test of Mr. Phillips's mediumistic powers, when a most convincing communication was given between two slates that had been perfectly secured together by pasted slips, on which the senders had written so as to render tampering with the slates impossible. It was given without a pencil and was written in excellent penmanship.

Dr. Slade was at the camp, busily employed during the first two or three days of our stay at the Lake, but we could get no opportunity to sit with him. He was called away to meet his niece, who had not accompanied him. Before he departed, he announced from the public stand, his intention to attend the camp-meeting next year, and devote one week, without remuneration, to sitting for sceptical investigators; a proposition that was loudly applauded. Dr. Slade is thoroughly in earnest in his purpose to advance the cause of Spiritualism, and does not feel that he has or can do too much in that direction. All honor and credit to Dr. Slade for his grand work as a medium.

We deeply regretted that it was impossible for us to visit and make the acquaintance of the hundreds of mediums that were on the ground, of all of whom we heard nothing but words of commendation or the part of those who knew them and their claims to public confidence. We doubt whether in all the historic ages, there was ever concentrated on so small an area of the earth's surface such a spirit power as was exerted over the minds of those assembled there through that crowd of mediums. We felt that influence whenever we moved, in many instances overruling our own plans and calculations and compelling us to conform to the purposes of that power, incomprehensible to us then, but clearly understood by us now.

We left the camp on Thursday evening with sincere regret, to resume our editorial duties. During our stay we received not one unkind or disrespectful word from any person with the exception of H. H. Brown, whose foolish egotism takes the place of common sense in his silly head.

On Wednesday, the 24th inst., at the morning conference, at the main stand, we were politely invited by Mr. Beals, the president of the association, to address those assembled; an invitation we gladly accepted to express our high appreciation of the mighty work that had been accomplished by that great Spiritualistic enterprise; and to thank the managers for the grand opportunity they had opened to the spirit world to carry out the beneficent mission which they have in hand, which is nothing less than to free the human mind from the thralldom of superstition, ignorance and error, under which it has groined. All credit and success to the New England Spiritualists' Camp-meeting Association; and may it continue to grow in usefulness as it increases in influence. Let the Onset Bay Camp-meeting Management emulate the grand success of the Lake Pleasant Management as manifested by its present liberal policy; and either put an end to that filthy, dark *Dot*, or put some one there to edit it that has enough of human intelligence in him or her to distinguish the difference between *mind* and *mud*.

The renowned London medium, Dr. Monck, is said to be on his way to this country. We bespeak for him a hearty welcome and a fair field.

A. ROTHERMEL informs us that he will be in Brooklyn after September 8th, when he will be ready to make engagements for the fall and winter. He will go from Lake Pleasant to Lake George, and so on home.

MR. AND MRS. JAMES A. BLISS, of Philadelphia, will hold materializing seances in Providence, R. I., every evening from Aug. 27th to Sept. 5th. Mr. Bliss will also give private sittings daily for communications, development and magnetic treatments. For further particulars apply to C. E. Bliss, 16 Susan street, Providence, R. I.

THE London *Spiritualist* of August 5th remarks: "From lack of variety in the phenomena the few English mediums are able to present, and from the depression resulting from the acts of the Fletchers, everything is exceeding quiet in relation to Spiritualism in London. The advent of such a medium as Mrs. Foye, or of any good psychographic mediums from America, who can ob-

tain test manifestations in daylight, would help to bring about a revival.

OWING to our absence at the campmeetings, we were compelled to forego our usual editorial variety. Will make up for it hereafter.

SEVERAL articles were crowded out this week for want of space; among others, a full and complete vindication of Mrs. Annie M. Stewart, of Terre Haute, by the Pence Hall committee, which we shall gladly publish next week.

SPIRITUAL CENSUS STATISTICS.—Having been called upon by officials of the Census Bureau for all statistics within our reach, in regard to the Spiritualist societies and organization, we would call the attention of all our readers to the importance of furnishing whatever information they may have in that direction; name and membership of societies within their knowledge, with names and addresses of officers of each. Any such information sent at once to this office will be duly forwarded to the proper census authorities.

Dr. W. A. TOWNE, the well-known magnetic physician and clairvoyant of Springfield, Mass., will give examinations made by lock of hair and a diagnosis given. All should try the Magnetic Bilious Powders. They are good for the liver and blood. Cures constipation and Piles. Especially adapted to all cases of indigestion and diseases arising therefrom. Price \$1.00 per box. Magnetized paper \$1.00. Examination by lock of hair sent in letter \$1.00. Best of reference given and certificates furnished by responsible parties if desired. Will visit patients at a distance if requested. Dr. W. A. Towne, office 431 Main St., Springfield, Mass.

#### Lake Pleasant Notes.

LAKE PLEASANT, Aug. 22, 1881.

Editor of *Mind and Matter*:

Between the arrivals and departures, the camp has been in a continual state of excitement during the past week. The weather has been, as a general thing, dull and threatening; though yesterday and to-day the sun has been so brightly shining, that the mediums are all wearing a more cheerful countenance.

Paying investigators are beginning to advance to the front.

Edward S. Wheeler addressed an unusually large audience yesterday morning, on the subject of Spiritualism, much to the delight of the radicals; Mrs. Cora Richmond in the afternoon; with a reception given her in the evening in the Association tent.

Mrs. E. George of Philadelphia, announced a free circle, which was crowded, being held in the tent belonging to the Association. Mr. Lincoln was present, as he stated, to see that order was kept.

On Friday evening a seance was given by Mrs. Kimball, answering questions, which was very satisfactory.

Davenport Bros. gave a seance on the same night which seemed quite satisfactory.

One sitting for communications for MIND AND MATTER was given in Mr. Healy's tent on last Wednesday. (Mr. Healy by the way, is quite a promising artist.) This sitting was attended by some of the most intellectual men and women at the camp, and was the means of my obtaining subscriptions for your paper.

We have been solicited to engage a place so that more persons could attend, and to-morrow afternoon has been set, as they all express a desire to have Mr. Roberts present. His visit to us was quite a surprise, and his reception by the mediums very cordial, as he is hailed as the medium's friend.

A prospectus of the *Two Worlds*, a new Christian Spiritualistic organ, with A. E. Newton as editor, and E. Crowell publisher, is being circulated. I hope it will advocate spiritual phenomena, instead of learned philosophical nonsense; as there is plenty of room for a journal of that kind.

Several prominent Philadelphians are here, among whom are Col. Kase and P. C. Tomson, Esq. All kinds of entertainments and circles are held daily and nightly, with different talent from all parts of the world.

MIND AND MATTER is rising in favor daily, especially since the arrival of its editor, and we feel confident, its subscription list will swell as a sequence, as strangers have carried it off the grounds to peruse at their leisure.

Life at the camp is monotonous to me, as I long for one of Philadelphia's old debates, in which each one is privileged to express his or her honest convictions, without fear or favor, and with a chairman who never flinches before the fire of truth.

Yours for truth,

Mrs. ALFRED JAMES.

#### Camp-Meeting at Idlewild, Kansas.

Resolutions adopted at the Idlewild Spiritual Camp-meeting, August 13, held near Cawker City, Mitchell county, Kansas:

*Resolved*, That we recognize the importance of harmonious conditions as a factor in the success of our encampment meetings, therefore we urge upon all, the necessity of individual harmonious action.

*Resolved*, That individual culture in every department of our being, is the only basis to build upon to attain high excellence as a people.

*Resolved*, That we should study more thoroughly the laws governing spirit control, that we may thereby be better enabled to make proper conditions, detect fraud where existing, and protect and sympathize with mediums.

Committee—A. D. Ballou, L. L. Ruggles, Mrs. S. M. Dixon, Mrs. A. M. Lewis, Mrs. J. E. Noble.

It was voted to hold the next annual meeting at Delphos about August 20th, 1882.

There were several good test mediums present, Mrs. De Wolf, of Chicago; Mrs. Skinner, of Denver; Mrs. Knowles, of Delphos; Mrs. Fannie Foard, of Palmer; Mr. Ballou, Mr. Walker and Prof. J. Denton, and many others, gave proof of spirit presence. Mrs. Fannie Foard, who has produced a materialized spirit before witnesses at her home, was influenced by Prof. Griffin, who died about one year ago, and unknown to the medium, identified himself in the presence of Mrs. Gurney, myself and others. Having such overwhelming evidence in favor of immortality, shall we ever doubt again? G. E. SMITH.



## Wicket's Island.

ONSET BAY, August 22, 1881.

Editor of Mind and Matter:

I am very sorry to be obliged to occupy your time, and take so much space in your valuable paper, as I must in order to have the people know how the spiritual movement is going on at Onset Bay Grove, particularly that part relating to ourself. Some persons say it is better to cover these matters up, and say nothing about them, but let the wronged suffer on in silence; but I say if there is a festering corroding ulcer eating away at the vitals of a person, it is far better for the lance of the surgeon to strike deep and wide, by which means the life of the patient may be saved; and it is better to probe the sore and keep up the discharge, till healthy granulation sets in, and the cavity heals from its base; but if a plaster is applied to the surface the pus is retained, blood poison is the result, and death must result sooner or later.

No colored man or woman during the days of slavery at the south, was held in closer bondage, than the most of those who own lots and cottages at Onset Bay Grove. There is neither liberty of speech nor action among the masses there, and it is covered up with the cry of "peace, peace, when there is no peace." It is a whitened sepulchre, under the name of Spiritualism, when it is full of dead men's bones of oppression and injustice, eating away at the vitals of all who come under its influence.

There are about one hundred and thirty cottages, and about sixty shareholders, all ruled by seven directors; and of the seven directors the majority of them are large-hearted, noble, generous, spiritually minded men, (and women I was going to say, but there are no women on this board of directors,) who want the people to be free, and are doing all they can individually to bring about a better condition of things. But for some cause unknown to the writer, the minority rules, and the rest have not the courage, or else it is because the cry of harmony has been so long sounded in their ears, or else they are under the psychological influence of the man who holds the purse strings so tightly, that they do not feel the importance of at once rising in the dignity of their manhood and saying, "thus far and no farther shall this go."

One of the directors said to me a few days since, that they knew the statements published in *Dot* were false, but they could not stop the editor from selling it on the grounds. Of one thing I am positive; had Mrs. Bliss, Mrs. Crindle, Mrs. Ross, or any other medium at the grove or on this island, given any opportunity for those in attendance upon their seances, to have proclaimed them as imposters, these same men would not have been long in rising to their feet and throwing their protecting care around the people by stopping the seances.

These same men who are so very fearful that some poor medium will be dishonest, and practice fraud upon others, publicly announce that *Dot* is for sale at their headquarters, knowing that falsehoods are printed in its columns. I would like to ask if that paper published in the interests of the camp meeting, and sold at five cents a copy is not an individual enterprise? Does E. Gerry Brown pay for the privilege of selling his paper on the ground, or is it by courtesy of the association? And why do not these men correct the false statements made in that paper if they are not ruled by the minority or Judas ring? Why did they not meet the demands of the people last year and this, and have MIND AND MATTER for sale at their headquarters as well as *Dot*, the *R. P. Journal*, etc.? I know it was repeatedly asked for, by persons who said they missed it more than all other papers, when they were away from home, and who have come to beg or borrow copies of me. This shows the limit of their liberality. When those who have control of any spiritual gathering do not know and patronize a paper whose editor is the only man living, who has dared to risk everything in this life for the advancement of truths relating to this grand philosophy, and the defence of mediums: it shows that the ring rules, and that people while there have got to read, speak, and think just as two or three men shall dictate.

Now I knew there were people on those grounds who would never know why we did not notify them of Mrs. Bliss's seances, so I sent that letter to you for publication, and distributed the papers in which it was published, and the editor of *Dot* had no occasion whatever to assail you and your paper in the manner he did. The editor of *Dot* says this island is a barren waste, where we have raised more vegetables this summer than have ever been raised at the grove altogether since it has been owned by the association.

Yes, it is leased for twenty years with the privilege of re-leasing or buying at the end of that time, or removing everything if we choose. *Dot* says it is inaccessible to any number of passengers unless by "courtesy of the association in the use of its wharf." Now, it is not by their courtesy at all, but because it is my right, as it is the right of every other person living on the shore at any place.

The very spiritually minded treasurer of Onset Bay Association has refused to accept the money from Capt. Gibbs that we paid him for our license—he being the director in charge of the wharf—and the man who, the editor of *Dot* says, holds his place in the board by suffrage of Mr. Butterfield, who, *Dot* of July 16 says, was elected instead of Capt. Gibbs.

I have heard this was a misstatement; if so, why not have it corrected by the board? *Dot* says an "appeal was made from the Onset Bay platform for aid to carry on this island work." Mrs. Townsend Wood did last summer (the next Sunday after the island was dedicated by the spirits) make a report of what the spirits desired to establish on the island, and said she hoped I should be sustained and assisted to carry the work on, but that is the only appeal that has ever been made to my knowledge.

Beside the lease for twenty years, we own an acre on the shore opposite, with right of way to the mainland, and it is just as near Onset station as the grove is, so that passengers can be landed just as quickly and easily as at this wharf, when we choose to go that way. We have bought four hundred and eighty-odd acres of land not very far away, so that when this island and shore work has broadened out, or the demand comes, we can establish asylums for the insane, industrial schools for children, and benevolent institutions of all kinds. This we own, it is paid for, free of debt, and can be deeded in trust and held forever, if our spirit guides so direct. And in this work we know we are establishing a place where our work will go right on after the earthly tenement is vacated by the spirit; and possibly the spirit of Gerry Brown, Mr. W. W. Currier and others, who may wish to get more Spiritual light, may be brought to this island institution, to get the very knowledge they now reject. God bless them; we will help them whenever the opportunity offers, whether in this life or the next.

How strange it is that with all these advantages which are offered by the association and at the Grove (as *Dot* represents), no one has accepted it, and long ere this, provided a building with seance rooms, where mediums, coming as messengers from the spirit world, could have convenient, pleasant places, provided by those in charge, where seances could be held at all times. Why not a reading-room and library for those who come there (many of them at a great sacrifice) to investigate these grand Spiritual truths, and get that spiritual food for which so many are starving? And thousands of spirits are anxiously waiting for an opportunity to send some message to their loved ones. Why not have a place and invite them to come?

Those who wish to dance have a pavillion and music, and a variety of amusements are provided, where they can go nearly every evening, if they choose, and enjoy themselves: but our mediums have no nice, large, pleasantly furnished room fitted up for their use; but are obliged to take rooms, or small cottages, not one of which, twenty-five persons could be comfortably seated in; with no ventilation, no nice cabinet, no music. Yet with these haphazard arrangements, they invite their spirit friends to come, and then persecute and condemn the mediums because the manifestations are not what those in attendance desire. A great many families come there to spend the summer vacation, bringing their children. What has been done by this Spiritual association for these little ones, in the way of training their young minds into a proper spiritual development? What provision has this or any other Spiritual camp-meeting made for the spirit world to properly control the young mediums, and children during these summer gatherings?

One year ago this island was covered with trees and underbrush. The first thing we did was to clear and prepare land for a garden, as the physical wants of the body must be met. Then the well was dug. The next move was to provide boats, to convey workmen and material; so a large row and sail boats and the steam launch were secured. Then a house was built for the family to live in, which they moved into last April. The next thing was to have a laboratory, where spirit chemists could experiment; this was built. Then orders came for the circle and lecture room for our spirit teachers, which was put up as quickly as possible after the order came. And our first circle was held in it July 23, just one month ago, and our spirit friends have daily, since that time, given evidence of the fact that they were ready, and waiting for the opportunity to give evidence of their presence. We are daily receiving applications for students to be admitted; showing that the people, as well as the spirits, were ready for such an opening. We have some students—now quite a number—several from Kansas.

How strange it is that this association has not done more for the advancement of the spiritual cause during these years. If, as *Dot* says, "they own their land, are free from debt and such substantial assistance could be afforded," it is strange that no large public building should have been erected long ere this, where Spiritualism in all its grandeur could have been presented. If they are free from debt, etc., why do they tax the owners of cottages so heavily and make every person pay for the privilege of keeping boarders at such an enormous rate as they do? Why have they paid dividends to stockholders, instead of putting up convenient buildings, and made poor people pay so heavily for every privilege offered them? It is just this record of their past that holds them right where they are to-day, jealousy, envy and striving to pick the mote out of their neighbor's eye, when the beam is so large in their own, that not one ray of spiritual light can penetrate the greed bound soul. They have virtually sold their "birthright for a mess of pottage," and just so long as the residents submit to such rule there will exist this corroding ulcer of selfishness and money making greed.

The work on Wicket's Island will go right along just as Dr. John C. Warren, the leading spirit, shall direct: steps will at once be taken for erecting a large commodious house for the comfort and accommodation of those who wish to place themselves under the instruction of those in spirit life who have gained from that higher sphere, knowledge that will be of great value to earth's children.

Dr. ANNIE E. CUTTER.

## Acknowledgment.

VINELAND, N. J., Aug. 13, 1881.

Editor of Mind and Matter:

Please acknowledge through your paper the receipt by us of the following donations, in response to our appeal, and tender to the generous friends who have so kindly remembered us in our present distress with substantial tokens of their regard, our sincere gratitude and heartfelt thanks for their kindness. Although we have become reconciled to the impending calamity of losing our home, yet we feel deeply grateful to those who have so generously responded to our call.

Thos. R. Hazard,	\$20 00
Luther Colby,	10 00
Received through Banner,	5 00
Mrs. M. A. Manly,	1 00
Charles Fox,	1 00
Phebe Cross,	1 00
Mrs. Ann Smith,	1 00
Thos. Atkinson,	1 00
D. S. Kimball, M. D.,	1 00
Total,	\$41 00

Frightened by the success of the Concord School of Philosophy in Massachusetts, the Evangelicals tried to offset the matters by a like movement at Greenwood Lake, N. Y., to be known as the Summer School of Christian Philosophy. The statement was at first widely published that the discussions following the lectures before this new School, would be open to all persons wishing to participate in them; but Rev. Dr. Deems finally revealed the whole animus of the enterprise by saying: "We shall allow the largest latitude which is consistent with Christianity. The questions will be discussed scientifically, in the light of Christianity, and must therefore be discussed by Christians." Here is progress, with a vengeance!—Banner of Light.

## EDITORIAL BRIEFS.

THE Lake George Spiritualists' Camp-meeting commenced Aug. 13 and will close Sept. 4.

THE Connecticut Spiritualist Camp-meeting commenced Aug. 17 and will close Sept. 14.

EL PEREGRINO is the name of a new Spiritual publication lately commenced at Humacao, Porto Rico.

HONORINE GIGNOUX is the name of a new and powerful medium for physical manifestations, developed at Agen, France. She is a young girl thirteen years of age, and can hardly read or write.

THE Psychological Review is the name of a new monthly Spiritual paper published at Glasgow, Scotland. The year commences with July 1. Editors, Messrs. Hay and Nisbet. Office of publication, No. 38 Stockwell street. Glasgow. Price 7 shillings per year.

FRANK T. RIPLEY requests us to say that he goes to Gurnee, Ill., for August, and will accept engagements to lecture and give tests in Illinois, Ohio and Michigan for fall and winter months. Address him as above or at Milan, Erie Co., Ohio, P. O. Box 320.

A MATERIALIZING MEDIUM WANTED.—Edwin Bishop, of Leslie, Ingham county, Mich., writes: "We want a good materializing medium, many stand ready to receive the truth if they can have the testimony. If any such medium should come this way we hope they will give us a call."

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6.30 P. M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschl, Vice President; G. L. Rumrill, Secretary.

THE Spiritualists of New Hampshire will hold their camp-meeting at Sunapee Lake, commencing on Thursday, August 18, and continue until Monday, September 5, inclusive. Information in regard to the speakers and prominent workers expected to be present, and other items, will be published when received.

A. F. ACKERLY, the youngest materializing medium in the world, is now located at No. 1128 Vine street, Philadelphia, until October 1st, where he will hold seances every evening; on Tuesdays, Thursdays and Sundays for full form materializations, and on the remaining evenings for physical manifestations. Private seances on reasonable terms; also developing circles.

THE Spiritual Offering in its new form, will probably reach its readers by the time or before this number of MIND AND MATTER. We extend cordial greetings, and shall notice its appearance and contents next week. Its editors are experienced and competent, and although we may not hope to agree—as no two individuals can—in all things, we do expect to see an honest and earnest advocacy of Spiritualism, and an able defence of mediums in the warfare instituted against them.

THE Northern Wisconsin Spiritual Conference will hold a three day's meeting in Spiritual Hall, Omro, September 9, 10 and 11. The speakers are James Ray Applebee, of Chicago; T. O. Willey, of Madison, and others. We extend an invitation to all to participate, regardless of belief, assuring them of courteous treatment. As we maintain a free platform, all are invited to speak their honest convictions. All will be entertained free as far as possible. Wm. M. Lockwood, president, and Dr. J. C. Phillips, secretary.

MRS. PATTERSON, the very remarkable independent slate-writing medium, from Pittsburg, Pa., after a successful and convincing exhibition of her gift at the late camp at Neshaminy Grove, is now located at No. 421 Hartman street, Camden, N. J., where she will give private sittings for slate writing tests, or will make engagements to attend small parties at other places. In her peculiar phase of slate-writing, a small piece of pencil is placed between two slates, which are locked together, or screwed and sealed, if the party asking the question so chooses; and when the question is answered, or the message given, the pencil appears outside of the slate. Sometimes a flower or other article will be found between the slates when opened.

SPIRITUALISM IN BRAZIL.—We welcome among our late exchanges a copy (No. 4, year 1,) of the *Revista da Sociedade Acadêmica, Deus Christo e Caridade*, a new Spiritual monthly published at Rio de Janeiro. It is a handsomely printed royal 8vo. pamphlet of 32 pages, containing a good selection of matter of general interest, beside much that is of more particular interest to the Society of which it is the official organ and mouthpiece, and which operates in the name of "God, Christ and Charity." It is somewhat of a good sign that it has been made a subject of censure by one of its contemporaries, the *Brazil Catholica*, which concludes a mild criticism of it with,—"In a word we consider the *Revista* very dangerous, in view of its programme, its writings and its aims, and therefore do not felicitate its worthy editors for an inglorious work which will be fatal to Brazilian society."

MR. AND MRS. ALFRED JAMES, of Philadelphia, are spending the season at Lake Pleasant Camp-meeting, Montague, Mass. Mr. James will give seances at the camp and hold sittings with those requiring his services, and we would earnestly advise all who wish to satisfy themselves of the genuineness and nature of his mediumship to avail themselves of this opportunity. Mr. and Mrs. James are also authorized to take subscriptions for MIND AND MATTER and to receipt for the same.

THREE DAYS' GROVE MEETING AT NEWTON, IOWA.—A Spiritualist grove meeting will be held in Newton, Iowa, commencing Friday, September 2, at 3 o'clock p. m., and continue over Saturday and Sunday. Evenings, meeting will be held in the church, also, in case of rain in the daytime. Mrs. Nettie P. Fox, of Newton, P. A. Field, of Chicago, and probably other speakers will be present. It is hoped hundreds from Iowa and other States may attend. Speakers and mediums will be entertained by the friends and others to the extent of their ability. Arrangements have been made with hotels and boarding houses to entertain at 50 cents and 75 cents per day. A good time is anticipated, and a cordial invitation is extended to Spiritualists, Liberals and all others to attend. D. Sturdevant, Chairman of Committee; Dr. P. Engle, Secretary.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

THE SPIRITUAL OFFERING.—We invite the special attention of our readers to the announcement, in another column, of the resumption of the publication of the *Spiritual Offering* as an eight-page weekly journal. It will be published regularly at Newton, Iowa. The first number will be issued on August 15th, when a large edition will be sent out for inspection. We cannot now do more than express our sincere gratification to know that the *Offering* is to be continued, and especially that it is to be a weekly instead of a monthly publication. Since the suspension of the *Offering*, we have been favored by a personal acquaintance with Mr. and Mrs. D. M. Fox, and feel confident that they are just the persons to conduct a live, entertaining and instructive weekly Spiritual journal. They are both earnest and talented Spiritualists, and Mrs. Nettie Pease Fox being a medium of the most acutely sensitive nature, the spirit world, through her, will have much that is important to impart. We welcome the announcement of the resumption of the publication of the *Spiritual Offering*, and urge our friends to give the undertaking all possible encouragement. By an arrangement made with the editor and publisher of the *Spiritual Offering*, for \$2 50, both papers will be sent to any subscriber for one year. They can be ordered at either office.

LAKE PLEASANT CAMP MEETING.—The eighth annual camp-meeting of the New England Spiritualists Camp-meeting Association will be held at Lake Pleasant, Montague, Mass., from July 15th to September 5th, proximo. The speakers engaged or expected to be present are as follows: Mrs. J. T. Lillie, Philadelphia, Penna.; C. B. Lynn, Sturgis, Mich.; A. D. Cridge, Belvidere, N. J.; G. A. Fuller, Dover, Mass.; Mrs. N. J. T. Brigham, Elm Grove, Mass.; Prof. J. R. Buchanan, N. Y.; Mrs. F. O. Hyzer, Baltimore; Mrs. A. Burnham, Boston; J. W. Fletcher, Boston; Prof. Henry Kiddle, N. Y.; Mrs. C. L. V. Richmond, Chicago; Dr. S. B. Brittan, N. Y.; Mrs. N. J. Willis, Cambridgeport; Ed. S. Wheeler, Philadelphia; Dr. G. H. Geer, Detroit, Mich.; Prof. R. G. Eccles, Brooklyn; Mrs. Fanny Davis Smith, Brandon, Vt.; F. J. Baxter, Chelsea, Mass.; Dr. J. H. Currier, Boston; Jennie B. Haug, South Royalston, Vt.; W. J. Colville, Boston; Mrs. S. A. Byrnes, East Boston; and Dr. H. B. Storer, Boston. Music will be furnished by the Fitchburg Military Band and Russell's Orchestra. Messrs. Lillie and Bacon, of Philadelphia, will give a grand concert in the Association Hall on the evening of August 4th. Among the noted mediums engaged to be present are Mrs. Ada Hoyt Foye of San Francisco, Dr. Henry Slade of New York, and J. Frank Baxter; the latter of whom is permanently engaged from August 22d until the close of the meeting. Pamphlets giving programme of proceedings and entertainments and schedules of railroad fares, and all other particulars necessary to be known by those desiring to visit and camp upon the ground, can be had by application to the office of MIND AND MATTER, 713 Sansom street, Philadelphia.



*(continued)*



## A MATERIALIZATION SEANCE.

BY J. HOLLINGDALE.

HOTEL VINE, Roxbury, Mass., Aug. 11, 1881.  
*Editor of Mind and Matter:*

DEAR SIR:—Although an entire stranger to you, I take the liberty of sending the enclosed MS. for publication in your valiant and independent paper MIND AND MATTER, and although some time has passed since the date of the seance, the manifestations are of too remarkable a nature to be passed by in silence; besides, this article was written for publication by request of the presiding spirit. The delay in sending has been caused by circumstances over which I had no control. The MS. has been read to the majority of those present at the circle, and been by them unanimously endorsed, and I solemnly avow it contains the truth, the whole truth, and nothing but the truth. I am not in the habit of writing for the press, and am also conscious that I am not equal to the task, but I have this great cause at heart, and will do what I can to sustain it.

On the evening of Tuesday, April 26th, a few friends met together by special invitation, at the residence of Mrs. B. H. Fay, 14 Dover Street, this city, to attend a materializing circle, the occasion being in remembrance of the anniversary of her first flower seance, also of her first manifestations of form materialization, and of her birthday.

As the writer has had the privilege of attending more than one of these social reunions within the past few years, manifestations of unusual power were expected; but the realities on this occasion far surpassed his highest anticipations.

Before the commencement of the seance, Mrs. Fay requested that two of the ladies present should examine her clothing, in order to see that no flowers or drapery were concealed about her person; under the circumstances they declined doing so, but the lady refusing to enter the cabinet without a thorough examination having been made, they complied with her request, and reported that the medium was clothed entirely in dark materials, all white garments having been purposely discarded for the occasion. A thorough searching of the cabinet and surroundings was also demanded and made; the medium and her spirit guides evidently intending that whatever did take place, should be under the strictest crucial conditions. The cabinet is composed of dark cloth, suspended across one corner of the apartment, the interior being in form of an angle, made by the solid walls of the room.

At all the materializing circles given by this medium, soon after taking her seat in the cabinet, she is deeply entranced, and so remains until the close of the seance; meanwhile a spirit, familiarly called "Auntie," from her relationship to Mrs. Fay, materializes in full form, replies to questions that may be asked, and conducts the circle usually from within, but at times outside the cabinet, as occasion may require. The company consisting of three ladies and eight gentlemen, arranged their seats in a semi-circle some five or six feet distant from and opposite to the cabinet; the only means of entrance to the room being from two doors in rear of the sitters. The light was then adjusted, allowing sufficient illumination to see the faces of all present. These preliminaries having been arranged, Mrs. Fay entered the cabinet, but immediately upon her entrance, and before she could have had time to have taken her seat, the curtains were opened, and a female form clothed in white garments, stood before us, and with graceful motion of the hand, gave to the circle a silent salutation; she as silently and instantaneously withdrew. Soon the deep breathing of the medium indicated that her trance was about to commence, and immediately after, the familiar form of "Auntie" appeared, clothed in white, and bade them "good evening." After a short speech of welcome, she requested that particular notice should be taken of all that transpired during the evening, especially that a correct account be kept of the number of materialized forms that might appear, as the statement might be useful on some future occasion. In a few minutes the folds of the cabinet were thrown aside, and a female form arrayed in white, with a calla lily in her hand, advanced across the room to a gentleman in the circle, and taking him by the hand, led him forward to within a short distance of the cabinet. The gentleman had evidently expected his welcome visitor, for he also had brought with him a calla lily. They exchanged flowers and greetings in presence of all. The interview was very impressive; the gentleman informing those present, that the spirit was his wife, who had but recently passed away. This gentleman had never seen Mrs. Fay until the morning of that very day, when he had called to ask permission to attend one of her circles, at the earliest date convenient; but so strong an influence was brought to bear upon the medium from the spirit world, that she was impelled to give him an invitation for that very evening, stranger as he was, and when none but her most intimate friends were expected to attend.

Soon after, another female form appeared at the opening of the cabinet, and advancing toward a gentleman, beckoned him to approach. He did so, and instantly recognized his wife, who had been in the spirit world about two years; the materialized spirit brought with her flowers and ferns, reminding the recipient of an incident that happened a short time previous to her passing away. The gentleman stated, that during one of the last rides they had together, they stopped in the woods to gather ferns, a particular species of which his wife much admired. The ferns presented him on this occasion were of the same rare description; thus combining test and remembrance.

A fine looking young man, dressed in dark clothes, came from the cabinet, and advancing to a lady in the circle, took both her hands in his, and led her forward to within a short distance of the cabinet. The materialization was remarkably fine, the features being exceedingly well defined; they conversed together for several minutes; they were old friends, and had frequently met before at the materializing seances given by Mrs. Fay.

The writer was called to the opening in the cabinet, by a dearly beloved relative, whose presence has many times greeted him at the circles given by this excellent medium. He was presented with a tea rose and spray of mignonette; these flowers also conveyed to him the remembrance of a happy family gathering, that took place many years ago, one beautiful summer evening, on the banks of the Thames in England.

A gentleman present, who is about six feet in height, and stout in proportion, of dark complexion with heavy whiskers, was called to the opening in the cabinet by his brother; and as they stood

conversing together, the resemblance between the two was so remarkable, that it was difficult to tell the materialized spirit, from the brother in the form.

A dear sister-in-law came to the wife of the writer, and presented her with a crimson and white japonica, which in a vase on the mantle is still fresh and beautiful while he writes these lines.

A genial spirit of perfect harmony pervaded the circle, and the spirits came out into the room with great power and life-like reality. Experience shows that all circles bring with them their own conditions. "Men do not gather grapes from thorns, nor figs from thistles," neither do spiritual manifestations succeed in atmospheres incongruous and discordant, especially that most delicate of all, form materialization. In addition to the individual relatives of the friends present, there appeared quite a number of cabinet spirits, showing to what perfection materialization can be brought under favorable conditions.

While the company were engaged in singing a well known hymn, voices were heard proceeding from the cabinet; and all, as if by mutual consent, sang as softly as possible, the better to hear the sweet accompaniment; and throughout three of the verses of "Nearer my God to Thee," the voices of angels blended with those of the singers. While all were deeply impressed by this solemnly beautiful phase, the curtains were drawn inside the cabinet, and the whole interior exposed to view; and it was discovered that the medium, still in an unconscious trance, had been brought in her chair to the edge of the cabinet, while on either side of her stood a female form arrayed in white; at the same time the independent voice of "Auntie" was heard proceeding from the rear of the cabinet, inviting the members of the circle to step up to the cabinet one by one, and view on close inspection this wonderful manifestation of spirit power. After about one half of the company had complied with her request, the curtains were lowered for a brief interval, probably for the spirits to obtain renewed strength, and on being raised again, in addition to the two female forms in white, another form in dark garments stood by the medium's side, and the voice of "Auntie" again invited the rest of the circle to complete the inspection. In a few minutes, another female form of great beauty, came from the cabinet, and advanced to the centre of the room. She was elegantly attired in white satin, and the luxuriant tresses of her light brown hair lay in massive folds over her shoulders. Upon her head was a tiara that gleamed like pearl: from it depended a long white veil of gossamer fineness, which, by the manipulating of her hands, rapidly increased in volume, until it waved round her in fleecy clouds. All present remarked her great beauty of form and feature, as well as the magnificence of her attire; after remaining a short time, this spirit slowly dematerialized in full view of the circle.

Immediately after came from the cabinet another female form, as handsomely arrayed in black as the one just departed had been in white. Her dress was of the heaviest black satin and her long veil of the finest black lace. She approached quite close to the different members of the circle, allowing them to examine the texture of her dress, as well as to gaze intently upon her features, which were clearly defined, and not in the least resembling the medium's; after remaining a few minutes she gracefully withdrew within the folds of the cabinet.

During the evening the following beautiful manifestation took place, the more remarkable from being entirely outside the cabinet. A tall female form in white garments, at first thin and opaque, attracted our attention; it gradually assumed more solidity, and as it did so, waves of translucent light emanated from the surface of her garments, resembling the reflection of moonlight on the water. Having obtained a perfection of beauty impossible to describe, the form slowly and gradually faded away, until by almost imperceptible degrees it dissolved into the unapparent.

The last materialization it was our privilege to witness was that of a dear spirit friend of Mrs. Fay's, known by the name of Emma. She is quite tall and graceful, and, as usual, was elegantly attired in white; she came with her hands full of flowers, which, after taking a seat upon the floor in the middle of the circle, she proceeded to arrange into a number of small bouquets; while so occupied she engaged in general conversation, her speech fairly sparkling with brilliancy and wit; having completed her task, she presented to each one of the company a portion of the flowers, accompanied by appropriate remarks, then with a "good night to all," withdrew to the opening in the cabinet, and dematerialized in presence of all.

These are a few of the many incidents that transpired during the evening. Every member of the circle was visited by one or more dear friends or relatives, each form reappearing from the cabinet two or three times in succession, and all bringing to their friends flowers as tokens of remembrance and affection.

Thirty different materialized forms, including Auntie, came from the cabinet, by actual count. Over twenty different female forms were clothed in white, while several appeared in parti-colored garments. The gentlemen who presented themselves were all dressed in dark clothes; and varied in size from the youth in his teens, to the full grown man of forty or fifty years.

In conclusion Auntie made a brief address, full of kind wishes to all present, and of hopeful anticipation for the future, then bidding the company a kind good night, this beautiful seance was brought to a close.

## Confirmation of a Spirit Message.

LAFAYETTE, Oregon, August 2, 1881.

*Editor Mind and Matter:*

In your paper of July 9th, 1881, I find a communication purporting to be from the spirit of Miss Eva L. Burbank (my daughter). The communication is headed Astoria, Oregon, and stated that she was drowned there. I will say that Eva was drowned in the surf of the Pacific Ocean at about 3 o'clock P. M. on Sabbath August 15, 1880, while bathing with others at the bathing ground on the Weather beach, near the encampment 11 miles north of Ilwaco, W. T., and about 10 miles north of Astoria, Oregon. She was 19 years, 6 months and 23 days old. She was a member of the East Portland Oregon Excursion Company. She was said to be the life of the company. Intelligent and beautiful, with a fine musical talent, which was well instructed, and few could excel her on the piano. This is a solemn day to us, as it is the anniversary of her leaving home on that fatal excursion.

A. R. BURBANK.

Mrs. Nellie J. Kenyon.

PROCTORSVILLE, Vt., July 20, 1881.

*Editor of Mind and Matter:*

Being a glad witness to your willingness to speak a word in praise of all noble-minded honest mediums, I doubt not you will willingly enter another name in your list, of one who has done much good and gladdened many sorrowing hearts on the earth plane, by her heaven sent gifts of mediumship.

Mrs. Nellie J. Kenyon, of Woodstock, Vt., is a lady of grand presence, a fine speaker and a splendid test medium, as hundreds can testify, who, like ourselves, have received through her, indisputable proofs of the identity of spirit friends, times without number. When so-called expositors come along, promising to expose materialization, slate writing, etc. (doubtless all the time being good mediums, as of course the spirit enemies of Spiritualism would lend their aid to that sort of thing) I say, there still remains all of Mrs. K.'s tests, given before she knew our names, unexposed and unexposable. As I have written many of them at length in the *Banner of Light*, some time ago, I will not here stop to recount them, but go on to what I intended to say when I began this article. For, Oh! how much do we owe to our dear friend and the angel world at this time, and it is with grateful hearts we acknowledge it every day.

The last of January our little daughter was very sick, no one seeing her, thought she would ever recover. Our family physician did not seem to understand her case, at least his medicine seemed to have no good effect, and she grew steadily worse. At last there came a day when we plainly saw that she had few hours to remain with us, unless she was snatched back by some powerful hand, by some almost miracle. As if the very elements were against us, there came at that time a terrible snow blockade, with fearful wind and intense cold, and living a mile from a neighbor, back on the hills, at the end of the road and five miles from town, our situation was critical in the extreme. Any one with a less indomitable will than my husband, would have succumbed to the inevitable. The roads were impassable for several days and in many places the fences were not visible.

On the 1st of February Mr. Weeks left a postal, to reach our doctor when it might, and started on foot, making his way as best he could over the long hills that intervene between here and Woodstock—twenty miles distant. I think he proved his right to the title of Spiritualist that day, for he could not let his baby go without trying the spirits. Mr. Kenyon's people expressed some surprise at seeing him, and all he said at all relative to the case was that baby was not very well.

That night Mrs. K. was entranced, and her little Indian control said he had a very sick babe. He asked that a spirit physician be sent to examine the child, which was complied with. Dr. Bowen, formerly of Reading, Vt., came over, and was gone half an hour. He told just how the child appeared at that time; said she was almost in convulsions with pain; screaming and drawing herself together; which was true. He described every symptom, and said my milk was rank poison to baby, (although my oldest child thrived on it), and went on in detail and described every symptom, all of which were unusual.

Two of my children were very sick when infants, and our oldest boy died; but I never saw a child sick in the way this one was, which of itself proves spirit agency in the matter. Dr. B., however, did not see the slightest chance for her recovery, but called in council a certain skilful Indian chief, who thought there might be a shadow of a chance, but doubtful. They prescribed an entirely different mode of treatment: not another drop of her old milk, (seemingly so cruel), not a grain of sugar nor a drop of medicine, if I would save my dear child.

We followed all directions minutely, giving cow's milk, and in March the spirits ordered oatmeal porridge in her milk. Then it was a sight to see her grow; and at eight months our little Nellie weighed 20 pounds, as good and healthy a baby as can be found, and the sunshine of our house. All of which we owe, as we firmly believe, to dear Mrs. Kenyon and the spirit world.

February 2d, when Mr. Weeks started to come home from Woodstock, it was 26 degrees below zero, and I never saw the wind blow harder here. It was indeed fearful. But on and on he came with the heroism of the veteran that he is; reaching home at last, and reeled, rather than walked, into the room, so excessive was his exhaustion. He came out of it with a slightly frozen ear, and a lameness which lasted two months. Our good old doctor came as soon as the roads were broken, in four days, and seeing a change for the better in his patient, readily fell in with the improvement and methods, and being very intelligent and sensible, he never once ascribed it to the works of the enemy of souls.

As a natural sequence to her affectionate disposition and genial manner, Mrs. Kenyon has hosts of friends and admirers, and deservedly, for none know her but to love her; none name her but in praise. With such a lovely medium for the loving angels, we can afford to let the carping critics feed their shrunken souls on the husks they seem to relish: "Believing not; although one rose from the dead."

MRS. LUTHER O. WEEKS.

In all seriousness, the way of the Indian Agent is a hard one. If he happens to be appointed to the charge of a turbulent tribe, and his methods are not to their liking, he may pay the penalty with his life, as Mr. Meeker did. On the other hand, his administration may be entirely successful, and yet he may fall under suspicion of corruption. A clergyman, no doubt a well-meaning man, who has just been made agent on the Navajoe reservation in New Mexico, is in a fair way to feel the truth of the less pleasant of these alternatives. The Indians, who number 6,000 bucks, are ready to revolt because the former agent, for whom they are said to have had great respect, was removed, and it seems to be the general opinion of army officers and others, that if his successor, the Rev. Mr. Eastman, remains, he will be butchered as Mr. Meeker was. It goes without saying that the handful of troops in New Mexico could do nothing against a tribe containing 6,000 warriors. It is hardly credible that the first action of the new agent was an attempt to compel the Indians "to go to church and stop using tobacco." If it be true, it shows the need—which, to be sure, was shown long ago—of some principle of selection whereby only men having some notion of practicable methods of dealing with the Indians shall be placed in such positions.—N. Y. Daily Tribune.

## Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

## CASH.

Am't previously acknowledged in MIND AND MATTER \$122 40	
John H. McElroy, Pittsburg, Pa.	50
Jacob Kuhn, York, Pa.	50
Christopher Lug, Pittsburg, Pa.	1 00
Mrs. Phebe A. Haines, Altoona, Pa.	1 00
R. F. Haslett, Spruce Creek, Pa.	1 00
Isaac Iselt	50
Mr. and Mrs. F. J. Ambrosia, Philadelphia, Pa.	1 00
John P. Lanning, Philadelphia, Pa.	1 00
George Belzer	50
Charles Bingham	50
S. A. Morse	1 00
H. Schock	1 00
James Marlow	1 00
B. C. S. Kainer, Vineland, N. J.	1 00
Currie Miller, Brooklyn, N. Y.	50
Mrs. S. B. Cassey	1 00
J. Roworth	5 00
Mrs. M. A. Newton, New York City	1 00
Mrs. H. J. Newton	1 00
Mrs. Mary H. Billings	1 00
Elie Foster, per Mrs. Crindle, N. Y. City	50
A Friend, N. Y. City	1 00
Mrs. H. C. Shepard, N. Y. City	1 00
Margaret Loth, Brooklyn, N. Y.	50
Mrs. H. W. H.	5 00
Mrs. Elsie Young, Champaign, Ill.	50
W. H. Best, Dayton, Ohio	1 00
Joe. Cauldwell, Southington, Ct., per Banner of Light	1 00
Spirit Loteria, per Miss Shethamer	1 00
Mrs. McIntyre, Pennsylvania	1 00
B. Geesler, Basle, Switzerland	3 00
Contributions of 40c. each (2)	80
" 30c. " (8)	2 40
" 20c. " (10)	2 00
" 10c. " (51)	5 10
Total Paid.....	\$169 20

## PLEGDED.

Pledges previously acknowledged in MIND AND MATTER \$258 00	
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged.....	\$258 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

## A Wonderful Discovery in Brazil.

In Maranham, a Province of the Empire of Brazil, at a plantation of a Mr. S. Vieira, a well was being dug by the negroes. When they had dug down to the lower bed of the tertiary strata, they came upon some bones which appeared peculiar to them. They sent to the house for their master, who, upon seeing them, comprehended the importance of the discovery at such a depth. He immediately ordered the work stopped, and sent to the city of Maranham for Drs. Brandao, Sogner, Barbosa, and Jansen Peneira, who, after studying the subject, agreed that they were human bones in a fossil state. They repaired to the place, and after twenty-four hours' labor in excavating, succeeded in taking out a complete skeleton without the loss of the least particular. The skeleton is of colossal dimensions, measuring eight feet and three inches in height. And what is more extraordinary is the prolongation of the dorsal spine more than twenty inches. If this skeleton does not belong to an individual who had such a deformity, then we have the most brilliant confirmation of the doctrine of Darwin. What is necessary now is to continue the excavation and discover another skeleton, and at once the great scientific problem of man is solved. What the discovery has already absolutely solved is, the existence of man before the tertiary epoch. To what nation, then, does this skeleton belong? Can it belong to any nation of the red men who inhabited South America at the time of its discovery? Or can it belong to any nation extinct before that epoch? All corroborate the latter hypothesis.

Extensive investigations will yet one day give to humanity the solution of these problems. The whole skeleton has been brought to Major Polycarpo Pinheiro to be prepared for exhibition. It is to be sent to the museum at Rio de Janeiro, with a box of the clay in which it was buried, as a specimen.

## The Davenport Brothers.

We find in the *Revue Spirite*, of Paris, August 4, 1881, an endorsement of the above named much-abused mediums, from the pen of Mr. E. Jacobs, "Experimenter and member of the conference of the society of scientific and psychological studies" of Paris, as follows: "In relation to the phenomena produced at Paris in 1865, by the Davenport Brothers, in spite of the assertions more or less candid of French and English journalists, and the silly jealousies of ignorant prestidigitators, I feel it a duty to show up the bad faith of the one and the dishonesty of the other.

"All that can be said or done against the two Americans is absolutely of no account: to judge of a thing, some acquaintance with it is necessary; and neither the one nor the other, knows the first word of the science which directs these species of phenomena. As a prestidigitator of repute, and sincere Spiritist, I attest that the mediumistic facts, presented by the two brothers, are absolutely true and belong to the 'spiritual' order in every acceptance of the word.

Messrs. Robin, and Robert-Houdin, in trying to imitate these same performances, have never given the public anything but a childish and ridiculous parody of those phenomena, and only ignorant and obstinate people have seriously regarded them."

## Spiritualism in Norway.

We quote from a letter of H. Storjohan, of Christiansand, Norway, in the *Revue Spirite*, of Paris: "Here our science advances quietly; an excellent mechanical writing-medium, who writes with both hands; is developed; music of stringed instruments is heard in a room where no instruments can be found and the piano plays of itself. At Bergen, from which place I have lately come I have found artist mediums who draw with both hands and in the dark. I see with pleasure that several men of science and letters have commenced the investigation of our spiritual science. "The pastor, Eckhoff, at Bergen, has for the second time preached against Spiritualism and that devil's tool the planchette. To give his sermon more notoriety he has been so good as to print it; so we see the spirits are at work.

"At Stockholm a spiritual library has been established and Mr. Esperance, of Newcastle, will give some seances during the present summer."